

SD

Library  
Graduate School of Theology  
Cincinnati, Ohio

# Christian Education

## MAGAZINE

**THEY** **LOOK**  
**TO US**



*for*

**EDUCATIONAL OPPORTUNITY**

**GIVE TO RACE RELATIONS DAY OFFERING**  
**FEBRUARY 8, 1948**



January-February 1948

3821

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## » IN THIS NUMBER «

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### WANTED: MORE CENTRIPETAL—*Editorial—B.M.M.*

When the social order of the world seems to be falling apart, the need is greater than ever before for a centripetal force that will hold men together. This centripetal force is a deepening sense of brotherhood.

### THE NEEDS ARE MORE ACUTE—*M. S. Davage*

Our colleges for Negroes are faced by greater opportunities, and also by greater problems than ever before. Many of the problems have rootage in the financial needs of the institution and can be met satisfactorily only by increased resources.

### WE STAND OR FALL TOGETHER—*A. Hodding Carter*

The liberal editor of a Mississippi newspaper pleads for greater application of the principle of brotherhood, and suggests its meaning in terms of every day relationships throughout the world.

### A LIBRARY IS A SYMBOL—*Bishop Claire Purcell*

Bishop Purcell, speaking at the recent dedication of the Warren A. Candler Library at Paine College, portrayed the library as a symbol of inter-racial cooperation on its highest level.

### RUST COLLEGE CORNERSTONE—*C. W. Loughlin*

The ceremonies in connection with the laying of the cornerstone of the new administration building at Rust College recently, provided numerous examples of a growing and effective working relationship between two races.

### I'LL STAY WITH THE CHURCH RELATED COLLEGE—*Grace V. Watkins*

The writer sums up in clear cut fashion, some of the distinctive contributions made by church related colleges to the individuals who comprise their student bodies and to their denominational and general constituencies as well.

### SPECIAL DEPARTMENTS





# CHRISTIAN EDUCATION MAGAZINE

BOYD M. McKEOWN, *Editor*

PUBLISHED BI-MONTHLY SEPTEMBER THROUGH JUNE EACH YEAR  
BY THE DIVISION OF EDUCATIONAL INSTITUTIONS  
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HARRY WRIGHT McPHERSON, *Executive Secretary*

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Volume XXXVIII JANUARY-FEBRUARY, 1948

Number 1

## Wanted: More Centripetal

**D**ID you ever use an old-time sling, like the one David used in his fight with Goliath? If so, you remember something of the pull it exerted as you swung it around your head preparatory to releasing one of the thongs and sending the rock upon its way. You also recall that the longer the thongs, the heavier the rock and the faster you swung the sling about your head, the greater was that pull.

At school you learned a name for that pull. You learned that it was called "centrifugal force" and that it must always be held in check by a balancing force called "centripetal." Once let the centrifugal force get out of hand and the planets would leave their orbits and reel dizzily out into space; earth's inhabitants would be hurled off in every direction; and the earth itself would probably crumble and fall apart, its fragments being scattered wildly through the universe.

In human relations today centrifugal forces seem to be gaining the ascendancy. They seem to be pulling men further and further apart. The weight of our problems is greater; our horizons are wider; and the accelerated affairs of humankind are spinning faster than ever before.

Though the bruises and lacerations of the recent war have only begun to heal, we hear men talking of World War III. Dangerous cleavages are developing all along the line, in community, national and world affairs. We are in a day when world wide solidarity is needed and when a oneness of purpose is essential if permanent peace is to be established.

Earth's disturbing centrifugal tendencies can only be checked by a greater application of the centripetal power of Christian Brotherhood—and Race Relations Sunday can contribute greatly to that end.

B. M. M.

### We Should Do Even More

In my Episcopal Area there is observance of Race Relations Sunday. I believe thoroughly in the plan which has been worked out and I am very happy that our Negro schools are receiving the help which comes. We should do even more than we do and increase our contribution.

IVAN LEE HOLT

*Resident Bishop, St. Louis Area, The Methodist Church*

# The Needs Are More Acute

By M. S. DAVAGE

*Secretary, Department of Institutions for Negroes, Division of Educational Institutions, Board of Education, The Methodist Church, Nashville, Tenn.*

THE colleges of the Central Jurisdiction are not ivory towers. They were not so designed by the pioneering educational missionaries who laid their foundations. They are just what they were meant to be—institutions which sustain close contacts and vital relationships with those whom they serve.

"Enter to Learn—Depart to Serve" and "Culture for Service" are the mottoes of two of our colleges. The others have similar mottoes which emphasize the service motive. Thus did the founding fathers seek to impress upon teachers and students a motivating sense of social responsibility.

## Centers of Activity

THESE colleges are more than mere centers of learning, they are centers of religious activity. To them come the youth and adults of the Central Jurisdiction for instruction and inspiration. In them are

held numerous institutes, group meetings, and training schools for preachers, teachers, and church workers. In them are discovered and trained young men and women destined to become leaders in all phases of church work and community life.

These schools are rallying points around which focus the interests, loyalties and prideful enthusiasms of the conferences of the Jurisdiction. They provide unusually fine opportunities for the accommodation of local and regional assemblies. The Central Jurisdictional Conference met on the campus of Bennett College, Greensboro, North Carolina, in 1944, and will meet at Clark College, Atlanta, Georgia, in 1948.

Boards of Trustees of these church-related colleges function as organized opportunities for interracial cooperation. Educators, ministers, professional and business leaders, men and women of different races meet as fellow-trustees and work together in mutual respect and good will for the advancement of Christian education and for human betterment.

## The Green Light

IN recognition of the contributions of these colleges to Negro youth, to the Church, and to the nation, and in anticipation of the unprecedented taxing of their physical and financial resources, the Board of Education of The Methodist Church took the following action at its annual meeting held in Buck Hill Falls in February, 1946:



M. S. Davage



"In view of the inadequate facilities and equipment of the Negro Colleges under the supervision of the Methodist Church as revealed by the survey authorized by this Board of Education, and also in view of the new and exacting academic standards which those colleges must meet, we recommend the appointment of a special committee by the Board of Education to investigate the possibilities of mapping out plans to aid these colleges in meeting the critical situations which they now face. We further recommend that the Executive Committee be authorized to consider and approve such plans as will in their judgment raise the standard of service of these colleges."

This action was re-affirmed at the annual meeting of the Board of Education held in Nashville in February, 1947. The following committee—Bishops A. Frank Smith, R. N. Brooks, Drs. Guy E. Snavely, D. L. Marsh and David D. Jones—

was named to cooperate with the Board of Education in promoting Race Relations offerings with the following goals in view:

- "1. The achievement of full accreditation for all educational institutions related to this Department.
2. The securing of required personnel.
3. The erection of buildings and the securing of equipment necessary to perform adequate and satisfactory work."

It was further recommended that there should be two special efforts for the achievement of financial goals, the first on the second Sunday in February, 1948, and the second, on the second Sunday in February, 1949. The Executive Committee fixed \$300,000 as a financial objective for each of the two years. The Race Relations Sunday offering for 1947 amounted to \$166,347.77. The Committee sponsoring the special effort this year plans to achieve the financial goal of \$300,000—not by asking the churches which contributed last



Sketching Class, Claflin College



year to give twice as much this year, but rather by encouraging the participation of *twice as many churches* in the observance of Race Relations Sunday. This is a realizable objective when it is remembered that only a little more than one-third of our Methodist churches cooperated in 1947. The supreme goal of our endeavor is the *observance of Race Relations Sunday by every Methodist church*.

### Why the Needs?

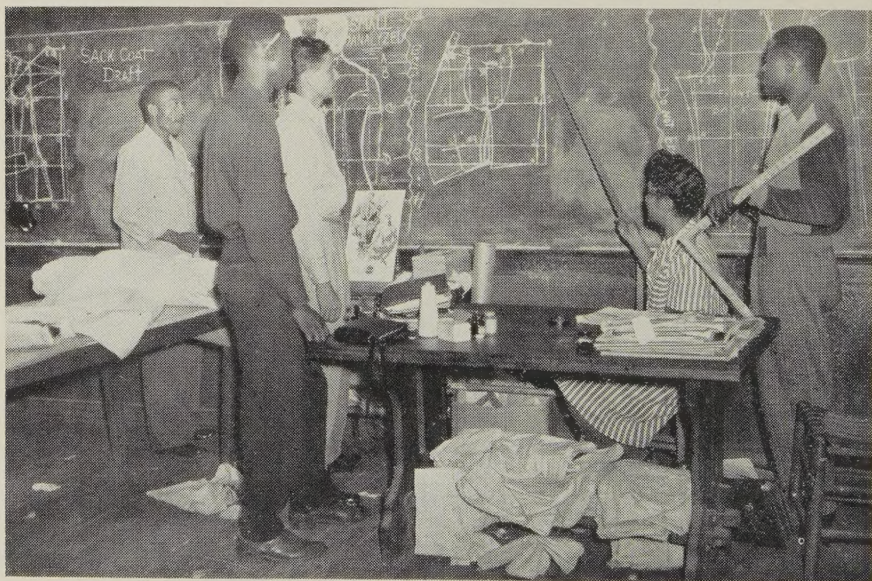
**C**OLLEGE enrollments are at an all time high and so are the costs of operation and maintenance. The trend is still upward—both in attendance and in costs.

In the Negro colleges related to the Board of Education of the Methodist Church there were during the 1946-47 session 5,219 regular college students; 3,480 students in extension and summer schools; 555 students in professional schools, and 986 students in high school. This makes a total of 10,240 in these institutions.

Here follow some specific reasons for the appeal for increased support of our Church-related colleges at this time.

1. The increase in cost of educating a student is not equated by a comparable increase in the ability of students to pay the cost; therefore, the colleges are called upon to carry a heavier load in terms of the larger proportion of the current cost of educating a student. This is to say, the charges for tuition and fees have been increased but it has not been possible to increase charges in a sufficient amount to take care of the increased cost of educating a student.

Prior to 1945 a student enrolled in the School of Medicine of Meharry Medical College paid \$300 a year tuition. This covered twenty-three per cent of the cost of his education. A student now pays \$375 a year, but, due to increased costs in the operation of a medical school, this higher tui-



Class in Tailoring, Wiley College

tion now pays only twelve per cent of the cost of the student's education. A similar situation prevails in a lesser degree in liberal arts colleges.

To increase fees and tuition costs further would prevent many deserving students from securing an education.

2. Higher salaries must be paid our administrative and teaching personnel, and retiring allowances provided. Because of the serious shortage of teachers, there is keen competition for the services of those who are experienced and well-prepared. Our colleges are losing many of their top teachers to state institutions because of higher salaries and also because of provisions made for retiring allowances. Our schools must also spend money in providing opportunities for graduate study to our promising young teachers who give evidences of meriting such an investment.

3. School plants must be rehabilitated and enlarged. There is pressing need for new dormitories, classroom buildings, laboratories, gymnasiums, and for new furniture and equipment of various kinds. Several of our colleges are now in the midst of a program of repairs and construction. This work, long postponed, has now become an absolute necessity.

4. Some of our institutions have received contingent grants from the General Education Board, from the Church, and other sources. Additional funds are required to meet these conditions soon, in order to avoid forfeiture.

5. The private and church-related colleges must seek increased support because of shrinking endowment incomes and because of inability to build up endowment funds at this time. It is also true

that many of our colleges have little or no endowment.

6. In view of the continued trend away from large philanthropic giving, the colleges find it necessary to increase their support through cultivation of a *large number of friends who make small donations*.

7. With the liquidation of certain foundations once active in helping private institutions carry their financial burdens and contributing largely to special projects, it is necessary for the colleges to seek additional support to replace the aid formerly given by such foundations as the General Education Board, Rosenwald Fund, and others.

8. The private schools are faced with the necessity of *advancing and developing new areas* of work and taking the leadership in higher education in order to justify their existence as private and church-related colleges.

Since the turn of the century there has been a seventy-seven fold increase in Negro college enrollments. This does not mean that Negro college attendance is far in advance of the national average. In fact, phenomenal as the increase appears, it is really below the national average. Of the 2,354,000 students enrolled in colleges in the United States in the school year 1946-47, slightly less than three per cent were in Negro colleges. The fact, however, that more than sixty thousand Negro youth are now regularly enrolled in colleges is eloquent testimony to their belief in education as an essential and vital aid in the fulfillment of their responsibilities as citizens in a democracy. This is indeed important when, as now, powerful forces and ideologies contend for the minds and loyalties of men.

(Continued on page 31)



# We Stand or Fall Together

By HODDING CARTER

*Editor, Delta Democrat, Greenville, Miss.*

*(Hodding Carter is no doubt known to many of the readers of CHRISTIAN EDUCATION MAGAZINE both by reason of the constructive leadership he has given in meeting racial and other problems in the South, and by the well-deserved recognition accorded him in recent months by certain national magazines. Editor.)*

**I**N only one way can we withstand the brutal march of a materialism that denies God. That way is the proving of God through the brotherhood of man.

Just a comfortably idealistic phrase? I don't think so.

There are some two billion people in this tortured world. Roughly three-fourths of them are brown or black or yellow. Perhaps another forty million, counted in the white category, are subject to discriminations because of their religion, as with the Jewish people, or because their whiteness is intermixed with other strains, as with most of the people of Spanish America.

## A Crucial Conflict

Today, two opposed forces, two political and economic ideologies, are engaged in a battle for the minds and allegiances of this world majority. In the long run, the outcome of this struggle can do as much to determine mankind's direction for the next thousand years as would a decisive war between the nations loosely described as the western democracies and the Soviet and its satellites.

As citizens of a democracy, it is difficult for us to understand how these majorities beyond our borders can hesitate in making a choice. Democracy is to us a precious and prideful thing. It has many meanings, but perhaps the most persistent and paramount is that which is inherent in the Bill of Rights. Our personal freedoms, as expressed in our legacy of free speech, freedom

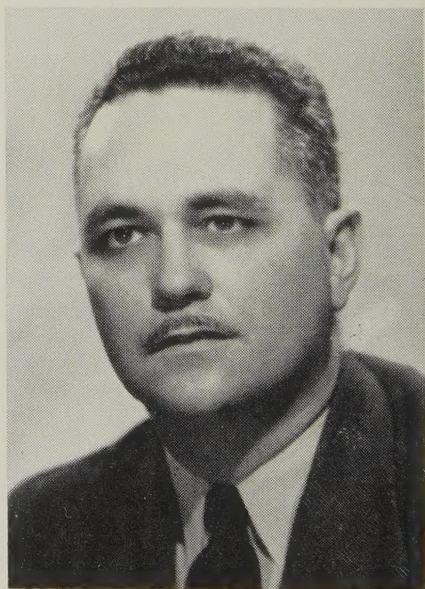
of the press, freedom in worship, protection against illegal search and seizure, the right to trial by jury, and so on through those great ten amendments, are what the average American thinks of when he measures democracy against any other theory of government.

And this is certainly the basic measurement for free America.

## Counter Definitions

**B**UT democracy can and does have other meanings for people to whom political freedom is unknown. The starving fellaheen of Egypt, the morsel-grubbing Chinese peasant, the eternally hungry everywhere have a guage that has nothing to do with immediate personal freedom. Democracy, they cry, must prove that it can offer bread together with liberty, for liberty is of no use to the dead of starvation.

That is one counter-definition. There are others. To the war-



Hodding Carter



ravaged, the survivors of the holocausts of Berlin and London and Hiroshima and a thousand lesser and vanished towns and cities, democracy must give a surer guarantee of peace.

And there is yet another measure of democracy, and one by which the billion and a half yellow and brown and black men make comparison. Democracy they say must admit the equality of all races. Communism's strongest appeal to them is the constantly reiterated accusation that on the borders of the western democracies there are signs which read: "Democracy: Reserved for the people of the western white nations." They point to the white man's behavior in the Orient, to his imperialism in Africa, to his insistence upon an inferior status for all whom he has conquered, exploited, or converted.

### America on Trial

**E**SPECIALLY, since the United States is now the leader, if only by default of the democracies, they point to us. "Ask America's

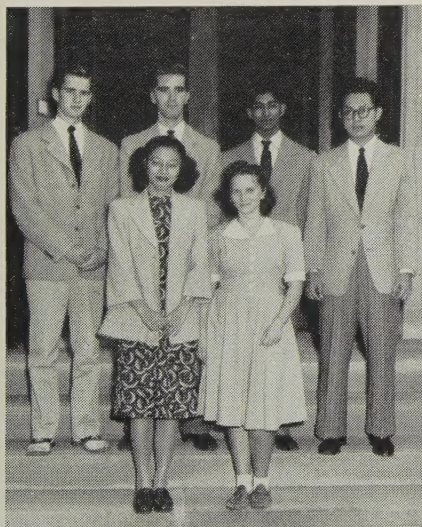
thirteen million black men if they receive equal treatment," they suggest mockingly; "ask the members of a lynch mob, the juries which free them, the underpaid Negro teachers in the dilapidated, swollen schoolrooms, the job-hunting Negro man; ask the Christians of the democracies."

Communism knows that the western white world's intolerance of color is the Achilles heel of democracy in this struggle for man's allegiance. Communism's own offer of equality for all races is only the equality of the penitentiary; but the colored people to whom it appeals have no basis for comparison for their own lives have been entombed for centuries. They know—and the propaganda of Communism increasingly exploits and distorts this knowledge—that the white man's democracy has been extended only rarely and grudgingly to them and that his cult of racial superiority has expanded from a social barrier to an assumed privilege of exploitation and discrimination.

What they don't know is that democracy is a goal instead of an accomplished fact, and that they can eventually gain more as fellow seekers of this goal than they can from a materialism whose immediate and contrasting offers may seem surer and more satisfying to body and spirit. They do not know, because we haven't tried to prove it, that mankind must stand or fall together, the white and the black and the yellow and the brown, against the enveloping night of a materialist doctrine.

### Not by Law Alone

**T**HAT proof is the mandatory job in a country to which so much of the world still looks for leadership and hope. It is not primarily or even principally a task for our government. Laws are al-



DePauw students from across the Seas



most always ineffective without majority endorsement of their principles, or a kind of forceful application which is contrary to democracy itself. The passage of a Fair Employment Practices act would not end discrimination or lessen the animosities and fears which prompt it. Implementation through federal legislation of some of the proposals of the President's Civil Rights Committee would not be a cure.

Rather the task must be undertaken on levels closer to men's everyday lives. The proof that we stand or fall together must be driven home to the people of Main street by the churches, the schools, the newspapers. And the two principal spokesmen, it seems to me, are the churches and the newspapers, for no other organizations are so closely identified with the average American's life.

I have no patience with the church or the minister who avoids the controversial aspects of man's life on

this earth. I have heard ministers say that their duty was only to preach the Gospel, which is a nebulous thing unless it is identified with our everyday lives. I know that too many newspapers shrink from a controversy that might lose both friends and advertisers. They forget that the privileges of the Bill of Rights also carry obligations and that unless they speak strongly and continuously for a truly Christian democracy and against its shortcomings, democracy will fail and fall.

The fact that all men are mutually dependent, driven by common needs and inspired by common, simple dreams seems so obvious. But it is the obvious which often escapes us. And we have so little time to recapture it; so little time for the man of good will, the undecided man, the intolerant man, all together now in a leaky boat whose passengers are of every race and whose destination is in doubt.



Wyoming Seminary students from foreign countries



# A Library Is a Symbol

By BISHOP CLARE PURCELL

*Resident Bishop, Charlotte Area  
The Methodist Church*

Excerpts from an address delivered at the dedication of the Warren A. Candler Memorial Library of Paine College, Augusta, Ga.

## Libraries and Religion

THE earliest libraries of the world were probably temples." In these words the Encyclopedia Britannica, itself an amazing library of the best thought the human race has produced, begins an article on the history and development of libraries from Babylonian and Egyptian origins to their modern counterparts.

This early association of libraries with temples is symbolic of the close relationship between religion and the highest literary attainment. Great books have the quality of life within them. Through them earth's greatest thinkers are able to project their spirits into the distant future. Though dead, yet they speak.

Our holy faith has spread across the earth rapidly since the printing press was invented. Religion, therefore, has a duty to build libraries in which to preserve the message and spirit of its great priests, poets, and prophets. Christian colleges simply cannot qualify as such without libraries in which the rich intellectual and spiritual experiences of the past are made available to the growing minds of students. The library becomes the soul of the college and types the character of the graduate.

The occasion marks an epoch in the life of Paine College. This day witnesses the dedication of a temple of truth, a sanctuary of science, a depository of devotion. It is the beginning of a future of increasing usefulness to the hundreds of students who will profit through the discovery of living ideas on the pages of great books housed herein.



Bishop Purcell

This day is the promise of a greater Paine!

## A Fitting Memorial

THE name Warren A. Candler has a significance unique in our Southland and unto the ends of the earth. No more fitting memorial could be found for his monument than a library, and no more fitting name than his could be given a library. He was myriad-minded. He perhaps read more of the great books than did any other leader in the Church in his day. As one reads his own writings, one is amazed at the breadth of understanding he had of the greatest thinkers of all time. He himself produced much literature that will live.

Just 50 years ago Bishop Candler, then president of Emory College, delivered the principal address at the laying of the cornerstone of the library at Emory. He was then 40 years old. It is fitting that some of his words on that occasion be incorporated in the record of this occasion.

He said in part, "Large collections of books are at once the depositories and the generators of learning and literature. Bringing to-

gether the accumulated fruits of the genius and toil of other ages and other lands, as well as the products of our land and time, they create the taste and supply the tools for literary effort in every department of thought.

"Connected with colleges, where the young and gifted are gathered, they furnish both the objects and instruments of study, and keep alive that generous enthusiasm in the cause of good letters, without which no people ever accomplished anything permanently great."

Then he quotes appropriately from some of the early patrons of learning.

Carlyle said, "the true university of these days is a collection of books," and Sir Francis Bacon said, "Libraries are the shrines where all the relics of the ancient saints, full of true virtue, and that without delusion or imposture, are preserved and reposed."

#### "Infamous Forever"

**D**RAWING upon his own knowledge of history and literature, the then Dr. Candler closed

his address with this characteristic paragraph: "More than by arms or statecraft the Ptolemies perpetrated their influence and their fame by the Alexandrian Library. The Caliph Omar, by whose order that inestimable treasury of ancient learning was destroyed, is infamous forever by reason of that act of barbarism."

Jehoiakim who burned Jeremiah's roll, Omar who destroyed the treasures which the Ptolemies had accumulated, and Diocletian who sought to destroy the sacred books of the Christians are companions in a shame which was beneath even Pisistratus, the tyrant of Athens; for even that monster enriched his native city with a library."

#### Freedom, Truth, Power, Democracy

**A** LIBRARY is a symbol. It is a composite picture of the human spirit at work through all the recorded chapters of history. It presents to us in our time the intellectual processes of our forefathers. Thus it symbolizes the kinship of the past with the present.



Campus Scene, Dillard University



No natural nor artificial barrier can break the fellowship enjoyed by all who know the joy of elevated thoughts as they revel in the inheritance bequeathed to them from the past by the noble thinkers of every race and nation.

A library is a symbol of freedom. Indeed, books which are the brain children of free men are the greatest guarantee of our freedom. So long as we have the free interplay of ideas recorded in books and made available in great libraries for all to read, our freedom is secure.

A library is a symbol of Truth. Not that every book in a library is the expression of truth, but in spite of error expressed in some books we approximate Truth through the great books that have been given us by men and women who reverently follow the leading of the spirit of Him "in whom are hid all the treasures of wisdom and knowledge."

A library is a symbol of Power. Perhaps the legend "Knowledge is

Power" is inscribed over the doors of more libraries than any other legend. It is most fitting. The only sure defense against the force of atomic power is not more force, but the power of ideas.

The late William Preston Few, president of Duke University, often said to his students, "There is no power so great and so dangerous as the power of an idea whose day has come." We have in recent days witnessed the triumph of the patient, non-violent idea of passive disobedience over the armed might of a vast empire. The spinning wheel of Ghandi is mightier than the sword of the King.

THE only answer to Communism is a better idea than Communism can produce. In our libraries we have these better ideas. Thus our libraries become the mighty bulwarks of our civilization, because they shelter this reservoir of power in the world of ideas. When the full force of spiritual power stored up in



Annie Merner Pfeiffer Chapel—Bennett College

great libraries in the form of ideas and ideals is released through the minds of men, the powers of darkness will be put to flight.

A library is a symbol of Democracy. Here the best thought of the ages is stored in volumes, row on row. There is no unjust discrimination in this democracy. The orations of Demosthenes may be found on the same shelf with those of a D'Israeli or a William Jennings Bryan; the scientific discoveries of an Einstein with those of a Pasteur or of a George Washington Carver; the philosophy of Plato in the same company with that of a Will Durant; the theology of an Augustine with that of a Calvin, a Luther, a Wesley; and the record of the missionary zeal of a Walter Russell Lambuth with that of a John Wesley Gilbert.

Here we find the genuine democracy of the intellect which commands the reverence of all men who seek the finest food for the mind. All of these men and their books find high fellowship in the beloved community of noble thinkers. The integrity of each becomes the inspiration of all. This library and other such institutions will symbolize this higher democracy which transcends all distinctions of race and clan and demonstrates the truth of the poet who said:

"There is  
One great society alone on earth:  
The noble living and the noble dead."

### Salutes to Paine College and to Bishop Candler

AND so today we salute Paine College, the soul child of two great Churches. Some of the fondest hopes of its founders are being realized on this day of dedication. The future holds even greater successes for her. The sacrifices of thousands of people of both races will be blessed in abundant measure. We must here highly resolve that this

enterprise, this Christian institution, shall be released to its larger usefulness in the long years to come. We here today, together with the support of the great Churches we represent can demonstrate to the world a highly successful educational adventure in bi-racial understanding and brotherly co-operation.

And now we salute the memory of Warren A. Candler, whose spirit will inhabit these halls throughout the long years to come! He once said, "When men come to know what are the essential truths of Christianity, strife about non-essentials perishes as if scorched by the breath of the Almighty."

No higher aim could challenge this institution than to seek and to teach "the essential message of Christianity," concerning Freedom, Truth, Power, and Democracy. Thus will all strife cease and our world will become the poet's new earth "lapped in universal law."

\* \* \*

### Opportunity for Statesmanship

Race Relations Sunday can be an expression of great statesmanship. It can hold immense diplomatic value for The Methodist Church and for the Christian cause.

While serving our colleges for Negroes, Race Relations Day also serves our Negro young people; and if the day is duly observed, we may be sure that it will make its impression upon them. It will influence their thinking and will modify their attitudes toward Christianity and the Church.

Woven into the concept of Race Relations Sunday are two great objectives, an offering for our Negro institutions and the promotion of better interracial understanding and good will. Observance of Race Relations Sunday, with these objectives given proper place in every local church, will constitute the essence of Christian statesmanship.



# Rust College Cornerstone

By C. W. LOUGHLIN

*Treasurer, Board of Education, The Methodist Church*

THE new Administration Building at Rust College (Holly Springs, Miss.), received its cornerstone with fitting ceremonies Tuesday, November 18, 1947.

For eight years, since the former building burned, the college has been operating without the use of a general administration building. The business office has been installed in the President's house. The library has been housed in very small quarters. An old concrete structure designed as a mechanic's shop, has been made into an auditorium, with two classrooms connecting. Other classes have been crowded into the old Science Hall, and students have been housed in other small buildings. Only the personality of President Lee M. McCoy has held the institution together. More and more, however, in spite of high building costs, it became apparent that the new building was imperative if the college was to continue.



C. W. Loughlin

## Three-Way Cooperation

The final impetus came when, under the leadership of the late Bishop J. Lloyd Decell, the white conferences of Mississippi included \$60,000 for Rust College (plus \$40,000 for Negro churches in the state) in their "Million for the Master" campaign. Knowledge of this gift,



President McCay wields trowel as cornerstone is laid

together with the \$60,000 being raised by the Negro conferences of the state, impelled the General Education Board to pledge \$100,000 to the college. So the building was authorized and on November 18, the corner stone was set into the place prepared for it, under the leadership of Bishop R. V. Brooks of the New Orleans area.

Among the most inspiring features of the occasion were the greetings from representatives of the white Methodists of Mississippi. Mrs. W. H. Ratliff of Sherrard, President of the W.S.C.S. of the Southeastern Jurisdiction and a trustee of the college, pointed out that the college is of service, not simply to the Negro Race, but to the entire state.

The Rev. W. L. Robinson of Clarksdale, chairman of the "Million for the Master" campaign for the North Mississippi Annual Conference, who had recently become a trustee of the college, stated that this campaign, conducted at the very time the late Senator Bilbo was running for re-election, was a success, largely because the white Methodists of Mississippi were happy to have an opportunity to join forces with their Negro neighbors in a constructive enterprise.

Mr. Fred Belk, an attorney at Holly Springs, where the college is located, was most felicitous in his expression of the community's pride in the institution and its work. The Rev. Clinton T. Howell, editor of the newly established *Mississippi Christian Advocate*, brought greetings for the whole state.

### Tribute to McCoy

**B**ISHOP J. RALPH MAGEE of Chicago, whose late wife was particularly active in promoting an improved library for the college, delivered the principal address of the day. In its course, he paid trib-

ute to President McCoy as "one of the greatest educators in America, white or black."

Those who know the most about the work of the college, the high standard it has maintained almost without facilities, and the respect its graduates have earned from educational leaders of the state, would agree that this is not an over statement.

The new building is well along. It will soon be entirely roofed and secure against the weather. All of those administratively related to the project, hope that funds already pledged may come to hand rapidly enough that construction need not be interrupted. It is expected that the building will be fully completed for next academic year.

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### Errata

A note from Dr. Thomas S. Kepler, writer of one of the articles in the September-October issue of *CHRISTIAN EDUCATION MAGAZINE*, reads as follows:

"I regret an error in *CHRISTIAN EDUCATION MAGAZINE*, September-October, 1947, column 2, page 15, reading 'Allegheny College (founded in 1933 at Meadville, Pennsylvania).' It should have read 'Allegheny College, founded in 1815, came into Methodist hands in 1833 with Martin Ruter as President.'"

In the November-December issue of *CHRISTIAN EDUCATION MAGAZINE*, we listed Rev. J. H. Overton, Jr., as "Director of Religious Activities, Duke University." The listing should have read, "Director, Methodist Student Activities, Duke University." Rev. R. N. DuBose is "Director of Student Religious Activities" at Duke.

Mr. Overton will be remembered as writer of the article, "Where Does the Church Come In?" in our November-December number.



## Central College Loses President

WHEN death came to Dr. Harry S. DeVore on October 14, 1947, Methodism lost one of its most vigorous and useful leaders.

Born in Pennsylvania in 1891, Dr. DeVore moved to Texas in his early twenties and attended Southern Methodist University, taking his B.A. degree there in 1918 and his B.D. from the same institution in 1920. He did additional graduate study in the University of Chicago. A Doctor of Divinity degree was conferred upon him by Southwestern University and he was awarded a Doctor of Laws degree by McMurry College.

During the busy years of his pastoral career, he served churches in Oklahoma, Arkansas and Texas. Immediately before going to the Central College presidency in 1942, he was for several years, Superintendent of the Dallas District. Earlier, he had engaged in newspaper work and during his years in Dallas, he conducted a program of religious news over Radio Station WFAA.

At Central, he made significant contributions to the Institution's future by helping to stabilize its finances, by strengthening its organization and by enlarging its student body.

Dr. DeVore was a member of the highly important World Service Commission of the Methodist Church. He was also a member of Tau Kappa Alpha, National oratory and debating fraternity, and was a Rotarian and a Scottish Rite Mason.

Interment was in Lancaster, Texas. Dr. DeVore is survived by Mrs. DeVore, the former Ann Elizabeth George; by three children, Dr. John W. DeVore of Ft. Worth, Miss Mary Elizabeth DeVore of Dallas, and James DeVore of Madison, Wis. Two brothers and a sister also survive him.



H. S. DeVore

### Prejudice

On bitterness I feed the mind  
And quench the spirit with unseemly hate.

To logic's power I make one blind  
And to objective thought I close the gate.

My ardent worshipers are those  
Beset by fear and insecurity  
Whose blustering threats and words  
morose  
Are often signs of immaturity.

Antithesis of tolerance,  
The foe of justice, fairness and good will,  
I glibly talk of brotherhood  
But drown its kindly spirit in self-will.

I circumscribe one's happy range  
Of wholesome friends and contacts  
fine and rare.  
Frustration's tool, I disarrange  
One's scale of values and promote despair.

The "Great Commandment" leaves me cold;  
This "Love Thy Neighbor" stirs me not at all;  
I fan the flames of hatreds old  
And change good will to bitterness and gall.

—B. M. M.

# I'll Stay with the Church-Related College

By GRACE V. WATKINS

*This article is written out of a background of twelve years of teaching in church-related colleges. The writer is now on the faculty at Hamline University, St. Paul, Minn. Prior to that she taught at Simpson College, Indianola, Ia. Editor.*

**W**HY are you sold on the church-related college?" a friend of mine asked not long ago. "How is it different from other schools? Do you begin classes with scripture reading and prayer, and then spend ten minutes or so giving out rules?"

To the latter question the answer is No.

Christianity isn't a set of rules—it's a way of life. Put young people for the four most formative years of their lives in an environment where they work and study and play and plan under an ever-present Christian influence, and into the fiber of their beings is woven a philosophy of life that will remain with them always.

## Beliefs Important

**T**HE most important thing about a man is what he believes. Civilizations rise and fall, Hitlers come to power, world forces lock in deadly combat, because of a clash of basic beliefs. Find out what a man considers of paramount importance, and you know what the man himself is.

This, then, is the great glory of the church-related college: it takes a young man or woman at the most plastic period of mental development and places him where the finest and noblest elements of his personality are nourished and crystallized into a set of enduring values that color his thinking as long as he lives.

The church-related college is built upon the ideal of the supreme worth of the individual, as set forth in the teachings of Jesus, unforgettably



Grace V. Watkins

exemplified in his story of the lost sheep. This emphasis on individual worth as opposed to regimentation, is a corner-stone of the church-related college.

## All Colleges Helped by Christian Institutions

**M**ANY of the finest ideals of academic freedom, the outstanding advances in education, and the noteworthy accomplishments in research have come about through private institutions and private endowments. Discerning leaders in state schools today realize that if the private colleges (the greater part of which are church-related institutions) should cease to exist, academic freedom and professional standards would rapidly deteriorate.

To a large degree, the independence of the church-related college from political maneuvering makes possible the maintenance of this freedom and progress. Politically-minded officials hesitate to tamper with instructors in public colleges when



strong and successful private schools nearby are free to maintain high standards and progressive patterns of education. Thus the church-related college is one of the greatest guarantees and safeguards to freedom and progress—ideals which have built America into a vigorous nation.

These are some of the things I tried to tell my friend who wanted to know why I was, as he expressed it, "sold on the church-related College," why I stay with it, and why I believe it is indispensable if righteousness and peace and justice and a Christian way of life are to triumph.

AS Ernest in the story of the Great Stone Face grew unconsciously into a likeness of the face which was always before him, so on the campus of the church-related college young people grow in the Christian way of thinking and go out fortified by a sense of eternal and enduring values which constitute the greatest thing education can give.

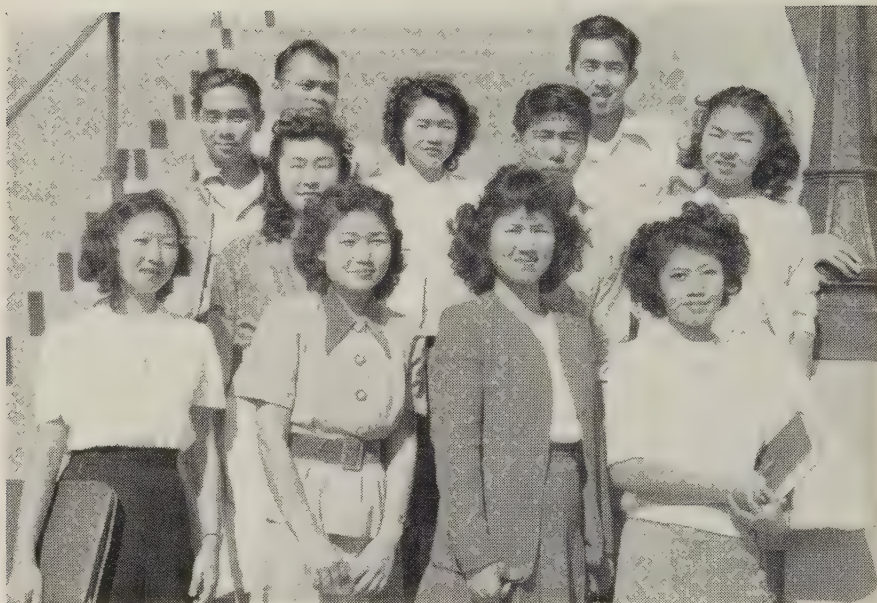
"A College is a singing stride  
Toward the portals of maturity,  
A way of life deep-rooted as a  
pine;  
A candle in a quiet aisle of  
prayer;  
A College is longing and laughter  
And fear and fulfillment,  
And looking forward and looking  
back.  
A College goes on forever,  
Not in microscopes or maps,  
Or ledgers or violins,  
Or even tall maples that brush  
the sky,  
But in the still reaches of the  
hearts  
That having loved it, and afterward  
understood it,  
Bear its mark forever."

\* \* \*

*Katherina Petersen, German educator and supervisor of elementary and intermediate schools in Saxony:*  
"Hatred in the intellectual world is what the atomic bomb is to the physical."



Main Dental Clinic, Meharry Medical College



Hawaiian Students at Southwestern College

## Book Reviews

*Methodism*, edited by Wm. K. Anderson. Nashville, 1947. The Methodist Publishing House.

BISHOP PAUL B. KERN, in the foreword, has succinctly described the purposes of this book in the following words: "There is a sense in which the gospel is eternal and the hunger of the human heart unchanging, but there is also the peril that any institution which does not continually restudy its structure and its message will find itself stranded on the shore of a disinterested generation. What is written down in these pages is not an effort to laud the achievements of our church but rather to evaluate its traditions and face its opportunities."

Of the 25 chapters, written mostly by eminent Methodist scholars and leaders, 7 are devoted to the early developments of Methodism, 9 to the distinctive emphases of Methodism, and 9 to twentieth-century Methodism. The subjects are

arranged in such a way as to comprise an invaluable handbook of basic information and interpretation regarding the history, the teachings, and the work of the Methodist Church today.

Published, as it was, after the death of Dr. W. K. Anderson who selected the writers, presided over the Conference at Evanston where most of the papers were read and discussed, and edited the manuscripts for publication, the volume comes as a fitting memorial and tribute to a great Methodist.

It is indispensable reading for those who would know the Methodist Church today.

JOHN K. BENTON.

\* \* \*

I want to think as an artist. Jackie (Robinson) as a baseball player—not as a *Negro* artist, *Negro* ballplayer. It's our burden, but it's been put on us because people have made it abnormal for us to compete in our fields.—*Lena Horn*, in *P.M.*



### Race Relations Day an Opportunity

By all means I want to be recorded as squarely behind the Race Relations Day celebration this year. We are growing in grace and, I hope, somewhat in wisdom in our approach to this age-old problem. More and more we are coming to look upon our fellowmen through the eyes of Jesus and His great doctrine of brotherhood.

Surely a race that has made such progress against great obstacles deserves our sympathy and support. Race Relations Day offers the opportunity to do something definite and tangible for this great cause.

CHARLES C. SELECMAN

*Resident Bishop, Dallas Area, The Methodist Church*

### Facing the Future

Our young people should learn the ways of democracy by practicing them in school and college. They should intelligently oppose the scapegoat type of indictment of certain classes, creeds, or races. They should examine carefully all undemocratically operated movements or organizations placing power in the hands of a few leaders. They should weigh

wisely the continual criticism leveled at politicians or other classes or groups, blaming them for social and economic difficulties. Finally, they should have a sufficient store of knowledge to be able to detect and expose totalitarian methods and practices.

I regard this program as one of the highest priority for American education.—*John W. Studebaker.*



Girls Sextet, Wiley College

THE DEPARTMENT OF  
*The Methodist Student  
Movement*

HIEL D. BOLLINGER  
HARVEY C. BROWN      HAROLD A. EHRENSPERGER

### Religion at Northwestern

Under the leadership of the University Chaplain, James C. McLeod, the Student Religious Council at Northwestern University has enlarged its program seeking to give every student in the university an opportunity to find fellowship in worship and service.

Beginning with the current school year, regular Sunday morning chapel services are now being held.

The Methodist Student Foundation at Northwestern is under the full time directorship of Reverend G. Eugene Durham.

### World's Student Christian Federation Day of Prayer

The officers of the World's Student Christian Federation have issued a Call for observance of the universal day of prayer for students which is Sunday, February 15, 1948. While the Call has been issued by the officers it was written by a small group of students and leaders representing four continents who were present at the Oslo Conference of Christian Youth. They planned the Call in the light of the Oslo Conference while taking part in the WSCF Conference at Lundsburg in Sweden. The Call centers around three themes:

1. "Perplexed"
2. "But Not In Despair"
3. "For We Preach Christ Jesus The Lord"

The officers of the Federation are: W. A. Visser't Hooft, Holland;

Kiang Wen-han, China; Reinold von Thadden, Germany; Robert Mackie, Scotland; and Eleanor French, Luther Tucker, and Hiel Bollinger, of the United States.

### Alabama Alumni in Christian Service

Sixteen alumni of the Wesley Foundation at the University of Alabama are now devoting their full time and energy to the work of the church in various capacities, a survey of former Foundation members discloses.

While active participation in the Wesley program at the University of Alabama does not, in itself, constitute formal training for full-time church work, it is interesting to note the number of former Wesley members who have gone on from their work on the campus here to service with the church.

Of the sixteen who are now devoting full time to church work, five hold pastorates, five are preparing or serving in the mission fields and four are engaged in religious education work. The other two are in religious journalism.

### Student Forums Are Spirited

"Religion is a living matter, an hour by hour and a day by day process," says Paul V. McMinn, Director of Student Affairs at the University of Oklahoma, as, on a recent Sunday evening, he conducted a typical Student Forum at the O.U. Wesley Foundation.

Opening the discussion under the



head, "Religion on the Campus," Mr. McMinn posed the question "What is a definition of religion?" He then summed up numerous responses with a quotation from William James: "Religion is a belief that there is an unseen order and that our supreme good lies in harmoniously adjusting ourselves thereto."

The speaker's next question, which evoked a number of opinions and some discussion, was "How can we as students bring our religion to the campus and make it a living thing?" Agreement at length seemed to center on the principle that religion must temper all our decisions and become something personal and constant in our everyday lives.

When Mr. McMinn asked, "Is going to church helpful in religion?" a variety of opinions was expressed. Several students stated a belief that a Christian is a Christian, whether or not he goes to church, while others were of the opinion that church-going is a vital force, essential in Christian living.

Mr. McMinn countered eventually with the question, "Doesn't Church membership carry along with it a responsibility? If we believe in the Church, then isn't it our responsibility to help support the movement?"

After a discussion of next steps and current needs in the Religious Cause, Mr. McMinn concluded the discussion by commenting as follows:

"One of the things we need badly in this country is religious education, something to teach us how to get this total concept of religion, how to make it a vital, a living, a day-by-day thing."

Forums, more or less following the above pattern, are a regular feature of the religious program on campuses all over America.

## We Are Setting a Pattern

Most social patterns are relatively stable and nothing we can do seems to make any appreciable change in them. Every so often, however, in human history there comes a time when old patterns break down and society becomes fluid. The new social organization that finally crystallizes out of that unstable situation becomes the new pattern that will last for generations.

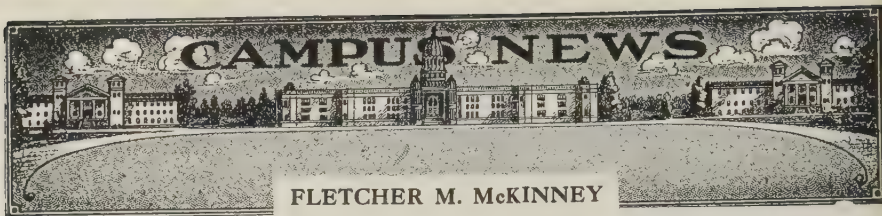
We are in such a period of transition today. What we do will set the pattern for generations to come. We must set that pattern wisely and justly if our civilization is to endure.

One of the points at which it is most necessary to establish new patterns that will be just and righteous is at the point of race relations. We cannot hope to build a new social organization that will be stable unless we do make sure that brotherhood prevails and cooperation exists between the various races and peoples of the human family.

In the Church particularly we must be alert to bring Christian standards to bear upon this problem. Race Relations Sunday is an opportunity to do this. This year our observance of this day should not be perfunctory but vital, meaningful, and effective.—*Charles B. Ketcham, President, Mt. Union College, and Immediate Past President, National Association of Schools and Colleges of The Methodist Church.*

\* \* \*

I wish to thank you for the copy of the September-October CHRISTIAN EDUCATION MAGAZINE, which I consider an excellent issue. If copies of the sermonic materials on Christian Higher Education and of the brochure on Cokesbury College are available, I shall appreciate receiving these.—*Walter Christiansen, Director Public Relations, Texas Lutheran College, Seguin, Texas.*



## President Fagg Cites Need for Study of World Problems

With the opening of the fall term at the University of Southern California, Dr. Fred D. Fagg, Jr., began his duties as the sixth president of the university, succeeding Dr. Rufus B. von Klein Smid, who after 26 years of service has been made chancellor for life.

The new 51-year-old president has announced an enrollment of 16,000 daytime students with 7,000 additional students attending evening classes.

Dr. Fagg believes that "this nation needs to know and teach through its universities more about other lands and their peoples; more about world problems."

## Clergyman Travels Far for Studies

Although Wesleyan University (Middletown, Conn.) has enrolled students this year from such far-off places as China, Java, and the Philippines, none of these will have traveled as far as William E. Rhodes of Niantic to get his education. Every school day, Rhodes commutes from his parsonage in Niantic to Wesleyan and by the end of a school year it is estimated that he will have traveled almost 14,000 miles.

Not yet an ordained minister, the Niantic preacher has been given the courtesy title of "reverend" by church members.

The student-minister, who is taking a full course of study and who is in his senior year, began his second year of commuting from his small town parsonage last week. He doesn't complain of his daily 76-

mile round trip by automobile, however, because last fall he didn't even have a car.

In February, 1946, Rhodes came to Wesleyan from another college and, like most students, took a room on the campus. In the spring he was called to the Niantic pulpit and that summer vacation he moved into the parsonage and held his first service in the church. When school started in September, the resolute minister, who had no car, had to hitchhike to school. As cold weather set in, he found that the time spent in hitchhiking was conflicting with time needed for studying and church work, and found it necessary to buy a car. Now when he makes the trip, the minister says "it's only an hour's drive in a comfortable car, whereas it used to be an hour's wait on a cold corner."

## Philander Smith College Offers Training in Aviation

The first class graduated from the Philander Smith College department of aeronautics and flight instruction last September. Philander Smith holds the unique distinction of being the only one of our Methodist Colleges operated for Negroes with a classroom and office building located in the Municipal Airport. The building was furnished and equipped by the federal government. The city of Little Rock leased the property to the College. The Government pays the educational expenses of all veterans, and the ex-G.I.'s are able to earn their civilian pilot's license while carrying a regular load of college work. Milton A. Crenshaw, former instructor at Tuskegee Institute, Alabama, is head of the de-



partment. In announcing this addition to the curriculum, President Harris stated that plans for training men for the Commercial Pilot's license are underway. He further stated that in this growing Air Age, flying offers new vocational opportunities.

### National Methodist Scholarship Holders Win Honors at Wesleyan College

Two holders of National Methodist scholarships at Wesleyan College, Elizabeth Harman, Greenville, Ga., and Leanore Dippy, Orlando, Fla., are among the four seniors at the Macon, Ga., institution selected for membership in Phi Delta Phi Honor Society, highest scholastic distinction at the school.

Evelyn Smith of Savannah, Ga., president of the College Government Association at Wesleyan Conservatory and School of Fine Arts, has been elected to *Who's Who in American Colleges and Universities*. She headed the Y.W.C.A. last year and was elected Girl of the Year by the college newspaper.

Miss Harman and Miss Dippy, both English majors, have been especially active on publications at Wesleyan. Miss Dippy is editor of the *Wesleyan*, literary magazine, while Miss Harman is senior literary editor of the annual and associate editor of the magazine.

### Hydroponics Experiments at Hendrix

World-wide attention has been drawn to Dr. E. A. Spessard, biology professor at Hendrix College (Conway, Ark.), as a result of recent magazine articles recounting his experiments in growing vegetables by hydroponics. Hydroponics is the growing of vegetables with their roots immersed in an aqueous solution containing the essential mineral

nutrient salts instead of in soil. Dr. Spessard's contribution is in working out practical methods for the average man. Hydroponics increases the certainty and quality of a crop, speeds up maturing by as much as 20 per cent, and greatly increases the yield possible from a given amount of space.

### Reports Wanted

CHRISTIAN EDUCATION MAGAZINE is anxious to have reports of especially effective observances of Race Relations Sunday and will appreciate the assistance of pastors and other church leaders in sending them in. Pictures that may be used in illustrating these reports are also solicited.

While not promising to use all such reports, the MAGAZINE will carry a number of them in its news columns and many other reports will be used in the promotion of the Race Relations Day observance in 1949.

Address communications to CHRISTIAN EDUCATION MAGAZINE, 810 Broadway, Nashville 2, Tenn.

Thanks in advance.

BOYD M. McKEOWN, *Editor*.

### It Cost Him a Year

Into my office, one day last June, came a young Negro from Liberia. He had, just two days earlier, graduated from a four-year college, only to receive a severe jolt, when he presented his transcript of work to a professional school he had hoped to enter.

His college was unaccredited and the professional school adhered to the policy of refusing admission to candidates from unaccredited institutions. He was told that he must enroll in some undergraduate institution of high academic standing and repeat the work of the senior year. His first problem was to gain

admission to an accredited college; for, in these days, most of them have long waiting lists.

Let us assume that, by some stroke of good fortune, he was able to enter and to begin his work as a senior in some accredited four-year college. He has only begun to pay the costs of having attended an institution whose work is not recognized. It costs him the cash outlay, necessary to finance another year in college. It means a year's delay in entering upon his vocational career and therefore, the loss of a year's earnings. In addition, it keeps him away from home and in a foreign land for one more year and generally inconveniences him and upsets his personal schedule.

To spare our young people experiences like this constitutes one of many reasons why our unaccredited colleges must achieve accreditation at the earliest possible moment.

B. M. M.

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Is it significant that we talk of my town and my country but the world?

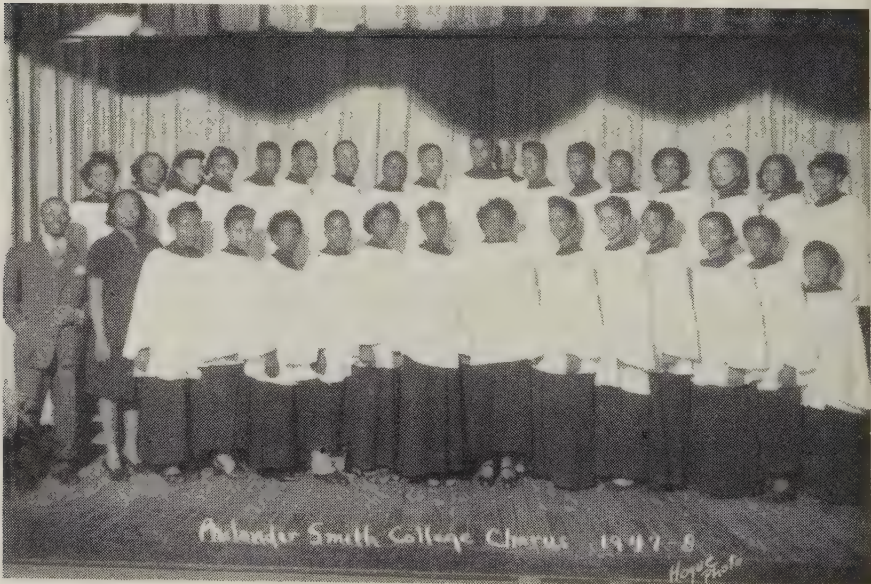
## DP Problem Still Unsolved

A little progress has been made in finding new homes for displaced persons, living in camps in Germany and Austria, but by and large the problem of DP's remains as unsolved as it was a year ago, Prof. Malcolm J. Proudfoot of Northwestern University said recently.

Prof. Proudfoot, of the geography department faculty, spent the summer of 1947 in Europe, where he completed documentation of available data on the subject of displaced persons, to be used in a book which he is writing. The latest available information was obtained from officials of the Intergovernmental Committee on Refugees, the International Refugee Organization, the war and foreign offices of Britain, and from the foreign service of the department of state.

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"The invitation to the lectures is extended to ministers and Christian workers regardless of race or creed."  
—*From the invitation to Ministers' Week, Perkins School of Theology, Southern Methodist University.*



Alexander Smith College Chorus 1947-8  
H. G. 10



The conflict between Russia and the United States today is a conflict both of interests and of ideas, but on one point the two countries agree—on the need for improving the lot of the common man, the need to abolish poverty, to promote health and education, to enlarge all the activities that lead to a better human life. It is along these lines that the United States and Russia should be competing today. In that competition there need be defeat for none and there can be victories for all.—*Vera Micheles Dean, in Journal of the Association of University Women*

\* \* \*

"The words of democracy are much upon our lips today. We cannot think of democracy without thinking in terms of that free flow of information and of ideas—good, bad and indifferent, agreeable and distasteful, wise and silly—necessary to the effective functioning of democracy. Moreover, when we consider the channels through which ideas and information flow, radio necessarily figures largely in our thoughts, for it is one of the most effective, if not the most effective, medium we have for the dissemination of ideas and information."—*Clifford J. Durr, Federal Communications Commission*

\* \* \*

Religion turns to modern education, and with a voice of sad rebuke seeks to remind us that "it is God that hath us and not we ourselves." When we forget that, or deliberately choose to ignore it, we lose our way, both in the things of the mind and in the things of life. What religion primarily asks of liberal education is not more chapels nor more courses in religion, though these have their place, but a purposeful religious influence in the subjects taught in every classroom and in the personality of every professor and teacher.—*Arthur Devan*

## Foreign Service

Career opportunities in the U. S. Diplomatic Corps are outlined briefly in the latest Occupational Abstract, *Foreign Service*, by Jack Soudakoff. This pamphlet has just been published by Occupational Index, Inc., New York University, New York 3, N. Y., and is available from the publisher for 25 cents, cash with order. It contains information useful to the vocational counselor, student, teacher, and anyone interested in a future in foreign lands.

\* \* \*

With about four out of five Methodist students going elsewhere than to our own colleges the Church undoubtedly has an obligation to follow them with some type of religious care. Such a practice, however, does not lessen in any degree whatever the responsibility which the Church has for maintaining its own colleges as primary bulwarks against the tides of secularity and totalitarian regimentation now challenging the freedom so fundamental to our Christian cause. With some of our Methodist students enrolling in our own colleges and others in non-church schools, this must be worked out as a *both-and* matter. Our colleges are ours first and last, and the Church must give them its best support. Likewise, our Methodist youth are our very own, and when they will or must go elsewhere for their training, we will provide for their religious needs as best we can. —*W. M. Alexander—"United Methodism and Its Colleges" 1939*

\* \* \*

The future of the Christian college lies along the road of the frank and unabashed acceptance of its responsibility, as a college, to present the mind of Christ for personal and social living. In making Him a part of the future it will live in the future which He will make.—*Bishop Paul B. Kern*

The Communist pressure is constant. They have taken over our idea of summer camps and conferences, and will have a number of them this summer, none very plainly labelled. We have long claimed that education must be unified, that excessive departmentalizing removed the significance from knowledge. The Communists have stolen a march on us here and made a beginning by putting history and philosophy together. They don't discuss names and dates without adding *what ought to happen next*. We are still teaching civics, government, sociology, history anthropology, and religion as entirely unrelated.—*Leslie Glenn, President The Church Society for College Work*

So it was that in those days of the founding of DePauw University one hundred and ten years ago, men "like trees planted by streams of water" gave evidence in the fruits of their living that their roots sank deep in the sub soil where flowed the springs of the Eternal. Only by this fact may we adequately explain the patient service of those preachers and presiding elders who were sent out by the Methodist Conference of 1835 to secure \$100.00 gifts to establish a school to be known as Indiana Asbury University—men who, though nameless, are the forerunners of the long list of founders and benefactors.—*Dr. Edward R. Bartlett*

An understanding of human relations and the development of strong bonds of friendship between peoples and nations should be the most vital concern of educated peoples throughout the world today.—*Justice Douglas L. Edmonds*

The extent of the public thirst for more education has just been measured in a coast-to-coast survey in which adults in the voting populations of all the 48 states were asked: "Would you like to attend classes and take special courses for adults in some school or college?" The results show that 41% or approximately 2 people in every 5 would want to enroll.—*George Gallup, Director American Institute of Public Opinion*

Getting education is like getting measles: You have to be where measles is.—*Abraham Flexner*

In comparison with other professions, education has a peculiar quality. Compare it with architecture and building construction. In the construction of a building it makes some difference what is done. It makes some difference how that something is done, but makes relatively little difference who does it, as long as the plans and specifications are followed.

In teaching, also, it does make some difference what you do, and it makes some difference how you do it, but it makes an enormous difference who does it.

The question of who does the teaching is probably the most important question in the quality of any individual's education. The individual teacher places his signature on his work just as truly as the painter who writes his in the lowest corner of his painting.—*Ernest O. Melby, Dean New York University, School of Education*

No student should be granted a Church college diploma who cannot prove definite social conscience and the power of moral judgment. Training in skills alone is not Christian education.—*Dr. Oscar F. Blackwelder*



Knowledge without wisdom is dangerous. As a lawyer once asked in a famous case, "Why should I be taxed to educate my neighbor's child, when that education only makes the little rascal twice as dangerous as he was before?"—*Ralph W. Sockman*

I am prepared to say that I believe that the minds and hearts of the young are better prepared while pursuing their education to receive and embrace the truths of the Gospel than at any other period of life. If you select 200 students from any of our colleges and compare them with a like number of young persons selected from any of our communities in any of our large meetings, you will find the religious experience and spiritual life lower among those taken outside the college life. We hear much said by some of the danger of education but they forget the dangers found in ignorance.—*Robert E. Speer—Christian Education, February 1939*

The principal obligation of the church-related college, as I see it, is to rededicate itself to a philosophy of life and education which is in accord with the philosophy of a truly Christian church.—*Albert H. Poetker—Christian Education, February 1939*

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The church owes the college specially chosen students in addition to that regular stream of youth that turns to the Church college for personal, family, or religious reasons.—*Dr. Oscar F. Blackwelder*

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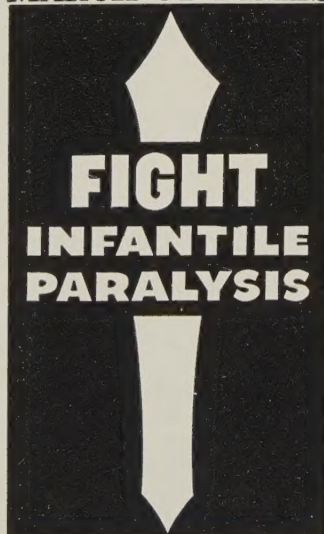
Ernest Hemingway, famed writer, explaining sending of eldest son, Jack, to college in Montana: "I want him to get his education as far away from the Stork Club as possible."

I would suggest in the third place that, if we are to develop alumni with a keen appreciation of social values and a strong sense of social responsibility, we should seek by every possible means to relate learning to life. Colleges should concern themselves with teaching not only what has been but what is, and what ought to be. Too often in the past they have been content to *reflect* social change not to *effect* it and *direct* it.—*R. E. Womack*

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Do we not owe it to those whom we bid enter one of the church's Christian colleges that they should have this Christian philosophy of life presented to them for acceptance or rejection? And presented not incidentally or marginally but insistently and centrally. Not slipped in apologetically by secondary agencies on the campus but made the business of the college itself in dealing with its student mind.—*Bishop Paul B. Kern*

## MARCH OF DIMES



**JANUARY 15-30**

# Post Scripts

ON COLLEGE  
NEWS AND  
VIEWS

FLETCHER M. McKINNEY

Ten bags containing a total of 10,000 silver dollars were an unusual and possibly unprecedented gift to the University of Denver for the building fund.

The anonymous donor made payment to the University in silver dollars—in a number approximating the school's record 1947 enrollment.

Fresh from 26 years of storage, 640 pounds of 1922 dollars were turned over to Chancellor Price and Robert Selig, president of the Board of Trustees.

\* \* \*

Of the one hundred and sixty-five students enrolled at Scarritt College, Nashville, Tennessee, for the fall quarter, over 20 per cent are nationals. Each year the number of nationals enrolled at Scarritt increases. The thirty-seven foreign students, representing eighteen countries, provide an international atmosphere which is of great educational significance. This fellowship of students from many lands is an important part of the United Nations' plan to increase the spirit of good will among all people everywhere.

\* \* \*

The former Williamsport-Dickinson Junior College (Williamsport, Penn.) is now offering four years of college work and is operating under the name of Lycoming College. Dr. John W. Long will continue as president of the college.

\* \* \*

Dr. Charles E. Greene, former superintendent of Denver Public Schools, has been appointed dean of the University of Denver Junior College by acting Chancellor James F. Price.

Mr. and Mrs. H. J. Wilson, prominent citizens of Hazlehurst, Mississippi, through their local Methodist Church, whose pastor is Reverend J. Melvin Jones, have given \$50,000 to the "Million for the Master" Program, directing the \$50,000 to Millsaps College for the purpose of helping to construct a library building to cost approximately \$250,000, or for such other building purposes as the Board of Trustees of the College may determine.

\* \* \*

Breaking a regulation of long standing, the Hendrix College (Conway, Ark.) faculty has voted to allow residence hall students to maintain and use automobiles while on the campus. Those maintaining automobiles must meet certain age and scholarship requirements and possess liability insurance of \$5,000 on damage to property and \$10,000 on damage to persons.

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A total of 24,254 students, the largest number in its 96 years of history, enrolled at Northwestern University during the fall quarter. The figure, representing schools on both the Evanston and Chicago campuses, exceeds by more than 1,540 the total registration for the same period in 1946. Veterans again comprise more than 50 per cent of the total enrollment. The heaviest veteran representation is in the schools of commerce and journalism, and in all branches of engineering.

\* \* \*

Every effort to confine Americanism to a single pattern, to constrain it to a single formula, is disloyalty to everything that is valid in Americanism.—*Henry S. Commager, Harper's Magazine*



Meharry Medical College is the first medical school to establish a "flying" course with another institution. The course in pharmacology is being offered by the whole faculty of pharmacology of the University of Illinois medical department in Chicago. The faculty flies down weekly for two quarters on rotating assignments, one faculty member per week arrives on Thursday evening, teaches Friday and Saturday, returning to Chicago Saturday evening. Students receive the same course and take identical examinations as do Illinois University students.

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The trustees of Drew University (Madison, N. J.) have granted the request of President Arlo Ayres Brown to retire at the end of this school year, June 30, 1948. Retirement at Drew is optional at sixty-five years of age and compulsory at seventy. President Brown is in his nineteenth year as president of Drew University. Prior to that he served for eight years as president of the University of Chattanooga.

\* \* \*

Rev. J. Woodford Stone has been appointed director of public relations for Holston Conference Colleges. The three colleges with which Mr. Stone will be working are Hiwassee College, Tennessee Wesleyan College and Emory and Henry College.

\* \* \*

President Harry Truman, declaring that we must wipe out racial "prejudice and discrimination" at home and strengthen the hand of democracy abroad: "Every man should have the right to a decent home, to an education, to adequate medical care, to a worth-while job, the right to an equal share in the making of public decisions through the ballot and the right to a fair trial in a fair court."

Everything that moves moves everything else. A bear coughing at the North Pole stirs the sands of the Sahara. If I breathe—only once—I so displace the air that perhaps a man may be killed or a woman give birth or a nation be set in flames. Be careful. Never for one moment believe that nothing has significance. —Robert Payne, *Chicago Tribune Magazine of Books*.

Laura Z. Hobson, author of *Gentleman's Agreement*, asked her oldest son, age nine and a half, "What's prejudice, Mike?"

Mike thought a little while, then said sort of slowly, "Well, I guess it's when you decide some fellow's a stinker before you ever met him." —*New York Times*.

I just read September-October CHRISTIAN EDUCATION MAGAZINE, and I like it.—Rev. R. H. Campbell, *Lockney, Texas*.

Some men have thousands of reasons why they cannot do something, when all they need is one reason why they can.—Willis R. Whitney, quoted in *Coal Dealer*.

Eighty per cent of U. S. College students claim church membership.

## The Needs Are More Acute

(Continued from page 7)

Never were the financial needs of our Negro colleges more acute and never have their opportunities for service and healthy growth been more abundant.

(Note: This article has been reproduced in leaflet form and copies may be had by writing CHRISTIAN EDUCATION MAGAZINE, 810 Broadway, Nashville 2, Tenn. It is an exceptionally clear statement of the situation confronting our educational institutions for Negroes. Editor.)

# Your College Knowledge

By MRS. NAOMI H. ELLIS

*Secretary to Dr. M. S. Davage, Board of Education, Nashville*

1. What Methodist-related Negro college has trained more than one-half of the Negro physicians and dentists in this country?
  - a. Flint-Goodridge Hospital of Dillard University
  - b. Claflin College
  - c. Meharry Medical College
  - d. Philander Smith College
  - e. Howard University
2. Which of these Methodist colleges for Negroes is famous for its agricultural and soil conservation program?
  - a. Bennett College
  - b. Samuel Huston College
  - c. Morgan Christian Center
  - d. Rust College
3. Which one of these schools is a college for women only?
  - a. Meharry Medical College
  - b. Bennett College
  - c. Bethune-Cookman College
  - d. Morristown Normal and Industrial College
4. Which of the following, operated under the auspices of two denominations, provides an excellent illustration of good race relations?
  - a. Samuel Huston College
  - b. Gammon Theological Seminary
  - c. Claflin College
  - d. Paine College
5. Two of the following named schools are results of mergers. Which ones?
  - a. Clark College
  - b. Dillard University
  - c. Bethune-Cookman College
  - d. Philander Smith College
6. Which institution is operating a division of nursing in co-operation with one of the largest public hospitals in the United States?
  - a. Meharry Medical College
  - b. Clark College
  - c. Dillard University
  - d. Bennett College
7. Which Methodist institution is a part of a University Center of Negro Colleges in a southern city? (Several accredited colleges are located on adjacent campuses and cooperate in library, laboratory, teaching, and student exchanges.)
  - a. Meharry Medical College
  - b. Clark College
  - c. Philander Smith College
  - d. Fisk University
8. What day, according to the *Methodist Discipline*, shall be devoted to presenting to the Church the program of Negro education? Date.
  - a. Easter Sunday—date movable
  - b. New Year's Day—January 1
  - c. Race Relations Sunday—
  - d. Student Recognition Day—First Sunday after Christmas
  - e. Second Sunday in February

## ANSWERS

1. c; 2. d; 3. b; 4. d; 5. b and c; 6. c; 7. b; 8. c